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THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

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NO. 8.

ELIZABETH FRY.

THE subject of this sketch, whose portrait is here presented, was a noted female philanthropist and preacher of the Society of Friends. She was born on the 21st of May,

1780, near Norwich, England; and was the third daughter of John Gurney.

This remarkable woman, being born of parents who were



in comfortable circumstances in life, and endowed with loving hearts, had many opportunities of allaying the sufferings of her fellow-beings whose misery had a great effect upon her, even in childhood. Her holidays, instead of being spent with her school-mates in childish games and pastimes, were employed in seeking out the needy and forlorn, and administering to them bodily and spiritual nourishment. Thus, at an early age, her name became the synonym for charity and good works.

When only eighteen years old, she established at the home-stead, with her father's sanction, a school for poor children, wherein she diligently applied herself to the task of instructing eighty waifs to whom other opportunities of education had been denied. In this manner she was engaged for two years, when she married Joseph Fry, of Upton, Essex, not relinquishing, however, with this new alliance, her interest in the welfare of suffering humanity.

Mrs. Fry's attention was attracted by reports which she had both read and heard, to the female prisoners of Newgate. The condition of these convicts, especially as they were of her own sex, appealed strongly to her sympathy. She resolved to visit them. In 1813, her family duties were so arranged that she was able to carry out her resolution. Aloof, and with no protector save the Almighty, she entered that part of the prison where 160 of the most unruly and debased of her sex were confined. In plain, gentle and yet telling words did she address these debased females, and so powerful were her exhortations, that, in a few moments, the vile jest, the degrading speech and the noisy oath were hushed, and a death-like stillness prevailed. Her words opened the fountain of tears, and before she ceased speaking every eye was bedewed, and every heart made glad by the ray of hope her teachings created.

In the year 1816, she began to make systematic visits to Newgate, and instituted a school within its walls. Believing that an "idle brain is the devil's work-shop," she aimed to have all kept busy, either in study or at work, the result of which was that the inmates of the gloomy prison became orderly and quiet, and aspired to a nobler life when the term of their sentences should have expired.

Nor were the labors of this worthy woman confined to England. In the interests of females in foreign prisons, she made several continental tours, and, by her zeal and untiring efforts, succeeded in causing several reforms in the management of convicts.

In the cause of education, generally, her influence was felt. In the distribution of religious books and tracts, her labors were great and were very much appreciated. To the poor and helpless she was always a true friend, aiding, by her counsel and means, those who sought assistance; and in all her actions she truly endeavored to act the part of the good Samaritan.

October 12th, 1854, she breathed her last, honored by all, hated by none and loved by thousands to whom she had brought words of comfort and cheer in the hour of need.

— We are all tattooed in our cradles with the beliefs of our tribe; the record may seem superficial, but it is indelible. You cannot educate a man wholly out of the superstitious fears which were early implanted in his imagination; no matter how utterly his reason may reject them, he will still feel as the famous woman did about ghosts, "I don't believe in them, but I am afraid of them, nevertheless." — O. W. Holmes.

PUNCTUALITY.

BY J. C.

TO be punctual in all our affairs, as far as practicable, is the only way to have weight and confidence among our fellow-beings. Without force of character with each other, we will fail to do that amount of good which our duties and circumstances demand.

There is much in life for us all to do; and there are proper times and proper places for doing everything. He who would be respected and honorably discharge the duties that devolve upon him, must work to given rules, by properly-studied methods of procedure.

He who p'edes his word, pledges his honor, and comes under obligations to himself and to others, which obligations are expected to be duly sustained. Anyone who says he will do something, without the least intention to do it, is base, fickle and false, and betrays the trust that others repose in him.

When confidence is lost, a breach is made and a germ of virtue is destroyed which a lifetime of regrets and labors may never again fully establish. And it is in the nature of beings, from the plastic urchin to the hoary-headed parent; from the angels of our presence to the Gods that sit enthroned in might and majesty, to expect us to mean what we say, and to do what we faithfully promise.

Punctuality in the discharge of all our duties, whether we regard it in the sense of obligations to our Creator or to each other, is manifestly the parent or mainspring of many virtues, privileges and blessings; while, on the contrary, carelessness is prolific of very many serious mistakes and much unpleasantness, and brings us under serious condemnation. If, through lack of punctuality in word or deed, we cheat a person once, he will not fully trust us again. If we cheat him a second time, his confidence will still further decrease; and, if we still continue unfaithful to our avowed affirmations, he will, at last, entirely cease to believe us, until eventually we shall be widely known for prevarication, thus losing our influence and power, being sneered at as weak and incapable and unworthy of confidence and esteem. On the other hand, the person who means what he says, who meets his appointments at the proper time and place, and who cherishes his promise as a sacred obligation can always be relied upon, and there is hope that, some day, he will be an honored and a useful man in society.

Punctuality, like the other qualities of our nature, must be nurtured and cherished until it becomes a fixed habit with us. When we have so trained our minds that this is the case, we shall then appear, in the eyes of discriminating persons, as fit subjects for places of public importance and general usefulness, that is, in connection with other intelligent qualifications necessary for distinction.

If we had all the gold and the silver—all the educational accomplishments of the nineteenth century, and still lacked the principle of being punctual to our oral or written, secular or religious obligations, we would lack a cardinal point of the first importance which all must possess who expect to stand forth as worthy, honored, prominent public functionaries. And if we would have the smiles and approval of kind heaven, we must learn to be punctual in all things that pertain to the revealed will of God as contained in the gospel.

Thus we see that punctuality, although by some it is considered as a thing of secondary importance, is really to be studied with the utmost care, as it is a quality which will, to

a great extent, shape our future destiny for usefulness or for incompatibility.

VIRTUE.

BY W. J.

THE nineteenth century boasts of its enlightenment. Christendom has many institutions of learning, and numerous professors to impart the light of the age. Religions are plentiful; a vast amount of piety exists; it is notoriously a Bible age; millions of Bibles exist, in both hemispheres; multitudes of professed Bible believers can be found; and there are plenty of professedly sage and eloquent scripture expounders who make it a life-business to teach the word of God unto the inhabitants of the earth; yet, notwithstanding all these, the nineteenth century is notable for its disregard of virtue, and the exceedingly small value it places upon it.

In ancient patriarchal times the penalty for despoiling a virgin of her virtue was *death*. When Shechem defiled Dinah, the daughter of Jacob and Leah, her brothers, Simeon and Levi, drew their swords and put the defiler to death, and some others, too, who, possibly, were accessories. "But," it may be asked, "did their father, Jacob, approve this act?" Can you find in the record that he disapproved it? He feared that the inhabitants of the land would be revenged, and come upon him and his household and destroy them because they were few in number. But the Lord had an eye to the matter, and indirectly approved the act, by showing Jacob how to escape from the revenge which he had feared. "And God said unto Jacob, arise, go up to Bethel and dwell there: and make there an altar unto God, that appeared unto thee when thou fledest from the face of Esau, thy brother" (*Gen. xxxv, 1*). Jacob and his family started on their journey, "And the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob" (*Gen. xxxv, 5*). This is evidence sufficient to show that God approved the act, and exercised His mighty power to protect from the wrath of man those who had executed the penalty of His holy law upon the seducer.

The law of God to Israel, as given through Moses, was death to the man or woman, or both, who violated the law of God governing the intercourse of the sexes (*Deut. xxii*). Zimri, a prince in the tribe of Simeon, was unlawfully associated with a Midianitish woman, and dared to bring her into the sight of Moses and the congregation of the children of Israel, thus boldly defying Israel, Israel's law-giver, and Israel's God. But Phineas, Aaron's grandson, saw it, rose from the congregation, took a javelin in his hand, went into the tent where Zimri and Cozbi, the guilty parties, were, and thrust them both through the body, thus executing the penalty of God's holy law with regard to fornication and adultery. Now, did God approve this bloody act? There was a plague among the children of Israel, by which twenty-four thousand had died, "and the plague was stayed"—this is the Lord's first recorded act of approval. The next recorded act of His approval was this: "And the Lord spake unto Moses, saying, Phineas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore, say, behold, I give unto him my covenant of peace; and he shall

have it, and his seed after him, even the covenant of an everlasting Priesthood; because he was zealous for his God and made an atonement for the children of Israel" (*Num. xxv*).

Other Old Testament instances might be cited to show that in those patriarchal days female virtue was prized and death was the doom of the seducer and adulterer. "But," says one, "those things occurred in ancient times, since which Jesus has blessed the earth with a Christian dispensation, in which many of the laws and customs of ancient times were done away." True, the Savior of the world ushered in the gospel dispensation, but let us see if he annulled the death penalty for fornication and adultery.

On one occasion Jesus was in the temple at Jerusalem teaching the people, and the Scribes and Pharisees brought unto Him a woman, and said unto Him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?" "Jesus stooped down, and with His finger wrote on the ground, as though He heard them not." They repeated the question, "And He said unto them, he that is without sin among you, let him first cast a stone at her." The Scribes and Pharisees knew that the law of God to Moses required her to be stoned to death (*Deut. xxii, 13-27*), and here was a good opportunity to learn whether Jesus had annulled it or not, and also a good opportunity for Him to do so, providing it was a part of His mission on earth to do so. But they soon learned that He had *not* annulled it, and was not disposed to do so, for He commanded the ancient law to be enforced, and the only reason why the woman was not stoned to death, was because none of her accusers were pure enough to execute God's holy law.

It was reported to the Apostle Paul that the crime of fornication existed among the Corinthians, and he wrote thus concerning him who had done the deed: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (*1 Cor. v*). Now, this destruction of the flesh must mean death, for there could be no life, or union of body and spirit, after the flesh was destroyed; and the saving of the spirit "in the day of the Lord Jesus," must have reference to his being saved at the time of the second advent of Messiah, for Paul wrote this, according to generally accepted chronology, in A. D. 56, some years after Jesus had been put to death in the flesh; and the inference is legitimate, that, although he suffered in the flesh for his crime, yet his opportunity for salvation would not arrive for nearly two thousand years.

It will be seen by the foregoing that death was the doom of the fornicator and adulterer, in patriarchal, Mosaic and apostolic periods; and when, and by whom was this penalty changed? Further, we are satisfied that it was always associated with the gospel of salvation, and that in the times of "the restitution of all things," *pertaining to the redemption of man*, this law will be restored and executed. Now, suppose this law was already restored; that men were authorized to execute it; that they were endowed with power to detect such criminals, as Peter detected the lying of Ananias and Sapphira; and that this law was to take effect on and after Jan. 1, 1885, what percentage of the inhabitants of the earth would remain at the end of the year? It would be a fearful and a bloody time among the inhabitants of our native earth!

Now, we would advise the youth of Israel to take this matter into prayerful consideration. Their virtue is of incomparably

greater value to them than all the wealth and fame that mortals can ever acquire. They have greater advantages than many of their forefathers have had. They are taught by an inspired Priesthood what to practice and what to avoid. Consequently, if they are unvirtuous, they sin against the light of heaven which is graciously bestowed upon them, and their condemnation will be great before God. Therefore, we advise both sexes of the youth of Zion to be pure in their thoughts. Banish unholy thoughts or desires. Live virtuous lives. Regard each other as a brother or sister of the great family of our Heavenly Father, destined to associate together in purity and righteousness throughout time and all eternity, and having the glorious privilege of engaging in the god-like work of eternal increase, salvation and exaltation, while space exists, and matter is found, and the cycles of eternity begin and end, forever and forever.

"This truthful maxim is a pearl of price—
The life of virtue is the death of vice."

ANSWER TO PRAYER.

BY M. F. C.

TO the youth of Zion the early answer to prayer is one of the most effectual means of establishing faith in their minds.

The answers to prayer are so numerous in the history of the Latter-day Saints that it would probably require volumes to contain a narrative of them all. Many of them doubtless happen without being written, unless they are recorded by the angels of heaven, and it may not be amiss to relate one or two here, for the benefit of the boys and girls who read the JUVENILE INSTRUCTOR.

Several years ago, in St. George, two boys, each about twelve years of age, were sent across the Black Ridge to the south west of that city to look for a span of mules, which had been previously turned loose to graze. They searched diligently until it was becoming late in the day and crossed the Santa Clara river, being about, half a dozen times in hunting along the borders of the stream first on one side and then on the other. They became weary and almost despaired of success, when the thought was presented to one that they had better pray to the Lord; the other promptly agreed, and both kneeling in child-like simplicity and confidence petitioned the Lord to guide them to the lost animals. Concluding their prayer, they arose and were impressed to take a course a little west of south. They had gone but a short distance from the place of offering prayer, when to their joy, they discovered the mules lying at rest amid the large sage brush by which they were surrounded.

The animals were soon caught and the boys returned with great joy, not alone because they had found the object of their search, but because they had learned for themselves that God would hear and answer prayer. This increased their faith, and they have been blessed in a like manner since, by making whatever concerned them a subject of prayer.

The unbelieving may ridicule a boy for making a lost mule or a lost pocket knife a subject of prayer; but small things are as precious in the eyes of children as great things are in the eyes of men, and if the youth are not instructed to make their own affairs a subject of prayer, they are not likely to associate prayer with the affairs of life when they become men.

The advocate of infidelity may say that the boys would have found the mules without praying for the direction of the Lord; but we ask for proof of such a statement, if such a one is made. If this, and scores of similar instances, are mere accidents, why do the *accidents* (?) always happen after the exercise of faith. The fact of them finding the animals after, and failing to find them before they made it a subject of prayer, places it beyond the power of infidelity to prove that their prayer was *not* answered when they found the mules.

Each of the boys above referred to has since performed a mission in the world as a messenger of life and salvation, and both testify that God has given them strong testimonies in answer to prayer. One of them while abroad, and after making several attempts at preaching, said to his co-laborer that it seemed hard for him to preach and explain the gospel, although he had a knowledge of its truth. His companion replied, in substance, that the young Elder was sent to teach, and, if humble and prayerful, the Lord would give him the power to do so. The same evening a congregation of people assembled to hear the Elders. The young man arose to speak first and was greatly blessed with the liberty and freedom of the Holy Spirit. The things he had read were brought to his memory, and arguments presented themselves in such a beautiful order as to be new to himself as well as to the people. He said afterwards that he knew there was present a higher power than that of man, for he had tried many times and could not speak as he did that evening, and he knew then that the testimony he received was not of man but of God, in answer to prayer. To him it was of such a character that he could not possibly doubt its divinity.

Just before one of these young men started on a mission, the Bishop of the Ward prophesied, that if the young Elder would live prayerful and faithful, he would find a people prepared to receive him, among whom would be those who would have dreams concerning the Elders and would receive the gospel at their hands.

The young man desired greatly to see the fulfillment of this prophecy and endeavored to live accordingly. The first field in which he and his companion labored was composed of Campbellites, Josephites and other sectarians who treated the Elders kindly, but did not receive the gospel at their hands. Feeling impressed to move on, the two missionaries traveled east into an adjoining State, where they found a few Saints and others friendly to the cause. They continued their labors in that district about one year and baptized a few, but the young Elder was not yet satisfied that the Bishop's prophecy had been fulfilled.

About that time two young Elders arrived from Utah, and it was deemed wisdom for the young Elder to go with one of the newly arrived Elders to another part of the State and begin his labors in another field. They accordingly set out and soon after arriving at their destination, and holding a few meetings they found a great interest among the people relative to their mission. Two men related dreams they had received concerning the Elders and their labors, and others had manifestations of the Spirit pertaining to the mission of the Elders. In the course of about ten months, the two Elders, assisted part of the time by two others, were instrumental in baptizing some sixty-seven souls into the Church, some of whom soon started for Utah, and most of them are now located with the Saints of God in the Stake of Zion. Thus the prayer of the young Elder was answered, and the Bishop's prophecy fulfilled.

These, like thousands of similar instances, illustrate how young people, beginning in childhood to offer the prayer of

faith, learn for themselves that God will hear and answer prayer. A knowledge that is worth infinitely more than the wealth of the world, combined with human splendor and the honors of men, for the rightful use of that knowledge will lead to the riches which are eternal.

Our Theological Class.

SESSION SEVEN.

BY URIEL.

BAPTISM follows now in order in the science of theology. It is a subject about which there is a variety of opinion in the religious world. But this variety of opinion is because of the absence of the Holy Spirit, that leads into all truth. There is but one correct mode of baptism that was ordained from the beginning and that way has always been the same when administered by divine authority. When Christ gave His instructions to the Nephites (*III. Nephi xi*, 25, 26), He told them to use the following words, "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water." This agrees with the instructions given by the Savior in a revelation on Church government through the Prophet Joseph Smith (*Doc. and Cor.*, Sec. *xx*, 72-74): "Baptism is to be administered in the following manner unto all those who repent: The person who is called of God (mark called of God), and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism and shall say, calling him or her by name—Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water."

We would say here to our young men, who will very likely at some time in their lives officiate in this ordinance, at the first baptism of children over eight years of age or of adults, this is the correct form to use. There is no necessity for saying, "For the remission of sins." Had the Lord Jesus Christ wished these words to be added He would have commanded it. We must always be particular to be in harmony, to be in strict obedience to the counsels of the Almighty in all His divine instructions and when there is a form given it is proper to be strict in observing that form.

In making this statement it is not to be understood that baptism is not for the remission of sins, for it is stated in the book of Doctrine and Covenants (*Sec. Lxxvii*, 27), "And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands." And we are further told that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (*Mark i*, 4). And then again Peter, on the day of Pentecost, said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (*Acts ii*, 38). But it is not the effects of baptism that we are now discussing but the form of baptism and pointing out the proper words to be used

in the administration of that ordinance, and the Lord having in the Doctrine and Covenants specifically stated the form of words to be used, it is proper that we should comply with the form as designated.

At a re-baptism or a renewal of covenant the words used are different, they being suited to the condition or circumstances of the subject. For instance, a young man who was baptized when he was eight years old and who is about to enter into a higher life and take the responsibilities of the High Priesthood may wish to renew his covenant by baptism. He has this privilege and the form of the ceremony is as follows, calling him by name, "Having been commissioned of Jesus Christ, I re-baptize you, for the remission of your sins and the renewal of your covenant, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." There is also a form of words for the baptism of the dead, revealed by the Lord Jesus Christ, which is unnecessary to say anything about at present.

Now to prove that this proper mode of baptism agrees with the Bible, we will refer to some of the writings of the apostles and historians on this subject.

The Greek and Roman Catholic churches, both professing to hold the Priesthood, baptize by pouring; the Lutheran and Episcopal as well as Presbyterian churches baptize by sprinkling; the Baptists by dipping; the Dunkards by dipping three times face downwards, and the Methodists in any way that pleases the convert. There are also professed followers of Christ who do not baptize at all. These facts are certain evidences of the apostasy of so-called Christianity from the *true faith*. But turn to the third chapter of John and the twenty-second verse: "After these things came Jesus and His apostles into the land of Judea; and there He tarried with them, and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there: and they came and were baptized." What would be the necessity of going where "there was much water," if baptism consisted of pouring or sprinkling. Matthew tells us in his third chapter that Christ Himself was baptized and that when He desired that rite of John he forbade Him, saying, "I have need to be baptized of thee, and comest thou to me? Jesus answering said, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water." Surely this is plain to the understanding of every person. He had gone down into the water to be baptized and then "went up straightway out of the water." This never would have been required had pouring or sprinkling been sufficient. It is related in *Acts viii*, 35, that Philip, "Preached unto him (the eunuch) Jesus. And as they went on their way they came unto a certain water, and the eunuch said, See, here is water; what doth hinder me to be baptized?" From this we learn that Philip in preaching unto him Jesus, had taught him the object and necessity of baptism, or he would certainly never have asked such a question. Philip answered, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God;" and then we learn in the thirty-eighth verse that, "They went down both into the water, both Philip and the eunuch; and he baptized him."

The Elders of this Church baptize by immersion, not merely because the Bible says it is the right way, but because God commanded it when He gave instructions to the Prophet Joseph in the restoration of the gospel; but we can see by comparison that this mode is just the same as was practiced by the ancient

apostles and elders. It is a pretty clear evidence that no man understands the things of God only by the Spirit of God. The apostles had the Spirit of God, and they understood the mode and necessity of baptism, but when they were martyred and the authority of God was taken from the earth, man, in his ignorance, changed the ordinance from immersion to pouring, and from pouring to sprinkling.

Now, let us read the account of Nicodemus' interview with the Savior (*John iii*). The latter declared that except a man be born again he could not see the kingdom of God, which He explained by saying, "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." This is most emphatic and is the truth. Baptism is necessary, and must be performed by divine authority, for without authority no man could act in the name of the Father, and of the Son, and of the Holy Ghost. It would be blasphemy.

This class will readily perceive the necessity of a knowledge, of a living testimony, so that we may be protected from error and superstition. This testimony is guaranteed unto us in the true faith.

We will continue the subject of baptism in our next.

TOPICS OF THE TIMES.

BY THE EDITOR.

JOSEPH COOK UPON DIVORCE IN NEW ENGLAND—STARTLING FACTS—CONTRASTS BETWEEN LIFE THERE AND IN UTAH—BIBLICAL IDEALS CONCERNING THE FAMILY.

A NOTED religious teacher by the name of Joseph Cook is in the habit of delivering weekly lectures in Boston upon various subjects, and is listened to by crowded audiences. He is a man of great assumption, and a violent enemy to the Latter-day Saints.

On the tenth of last month his lecture was upon the divorce question.

He hates the institution of plural marriage and never fails to speak about it in the most bitter terms. He either does not understand it or wilfully misrepresents it. In this lecture he makes several allusions to "Mormonism"—allusions which are very unfair and which convey a very wrong idea to the minds of his hearers of its character. He speaks plainly upon the subject of divorce, but endeavors to sooth the vanity of his audience by saying that:

"The evils of loose and frequent divorce are found chiefly in the middle and lower classes of society, and very largely in the first and second generation of the immigrant population."

Through his lecture he panders in this way to the self-love of his hearers by charging the increase of divorcees to the "Influx of half-educated or illiterate immigrant populations, who mistake American liberty for license."

The Lord knows it needs some apology for the condition of things which, according to his statement, exists in New England. He states that:

"Within thirty years, divorcees in most of the Northern States, have doubled in proportion to marriages and population."

"In Connecticut in 1878 the annual average of divorcees had become for fifteen years 1 to every 10.4 marriages. In Vermont

this ratio, in 1878, was 1 to 14; in Massachusetts 1 to 21.4; in Rhode Island, in 1882, it was 1 to 11; in Maine, in 1880, 1 to 10. New Hampshire has increased her divorcees nearly three fold within twenty-five years. In Chicago the ratio of divorcees to marriages is about 1 to 13. In San Francisco it has been 1 to 6. The Rev. Mr. Caverno, in a brilliant paper lately read in Chicago, has shown that, in the county of which that city is a part, not far from one marriage in ten is dissolved by divorce or separation."

He also states:

"The ratio of illegitimate births to the whole population is rapidly increasing, and in several States keeps pace with the increase of divorces. The size of native American families is decreasing. A western State board of health estimates that, in the United States, the number of women who die from the immediate effects of criminal abortion and similar vices is not less than 6,000 every year."

He also quotes from Hon. C. D. Wright, the Chief of the Massachusetts bureau of statistics of labor, who says:

"I am well satisfied that, so far as the volume of crime or of criminal conditions is concerned, licentiousness is the most potent factor in existence."

After descanting upon this condition of affairs (being careful, however, not to wound the vanity of his hearers, but to attribute to others the evils which he condemns) he proceeds to suggest remedies for its cure. They consist of:

"1.—A petition to Congress for the organization of a committee of inquiry as to the statistics of marriages and divorces.

"2.—Inter-State agreement, with a view of promoting uniformity of divorce legislation.

"3.—Agitation for an amendment of the national constitution to secure such uniformity."

He also says:

"In an exact investigation of facts, we shall probably find very much to scandalize us as to the habits of native born Americans: for unchurched, native-born Americans in both the city slums and the rustic slums have among them some of the greatest rascals on earth. It was a New Englander who founded Mormonism. It was another New Englander who took charge of it after the founder of it passed away. It was a New Englander who founded the Oneida community. Loose divorce has been called a 'Connecticut Yankee notion.' We must be ready to face such facts as that, in the Western Reserve in Ohio, settled from New England, the ratio of divorcees to the number of marriages is much larger there than in the southern counties of Ohio. The assertion is made, by the great expert on this theme, that unchurched native populations are exceedingly loose in many quarters of the country."

One would imagine, with such a condition of things as he represents as existing in New England, that he might find enough to occupy his attention without bestowing so much thought as he has done upon far-distant Utah. But compare—those of you who are familiar with Utah—the situation of her society with this description of New England! There abounds the daemonic sin of what is called "consecutive polygamy," that is the divorcing of one wife and taking others one at a time, and not only does this dreadful crime abound, but, what is worse, the native population is dying out and is being supplanted by the Irish and the Germans. There are to-day, I fully believe, more descendants of old New England stock, in proportion to the population, in Utah Territory than any place that can be found outside of New Eng-

land. If the present condition of things continue there, it will not be long before there will be more New England descendants in this Territory, for the number of our population, than there are in New England itself.

A system must be judged by its fruits. A good tree will produce good fruit. A pure fountain will send forth pure streams. Compare New England, as described by Joseph Cook himself, with Utah! Which fountain sends forth the purest water? Here divorcee is comparatively rare. Marriage is fostered and maintained as a holy institution in which all are urged to share. It is not entered upon for the gratification of passing lust, but all who enter into that holy estate are urged to consider well the step they are about to take, for their union should be for time and all eternity. Fruitfulness is the characteristic of these marriages. Abortion and kindred vices are unknown. As a result, the land is full of happy, healthy, well-born and well-bred children. Which produces the best fruits, the consecutive polygamy, which Mr. Cook describes as existing around him, which God and Christ abominate and denounce in the severest language, or that patriarchal order of marriage of which Christ himself was the fruit, which God approved and blessed, and of which His friend Abraham and his descendants (notably Jacob) were illustrious examples?

Among other suggestions which Mr. Cook makes is, that "All other means of divorce reform will fail without a saturation of society, literature, education, and law, with the natural and the Biblical ideals concerning the family."

In this connection it would be interesting to know what ideals concerning the family are to be used for this purpose. Shall Abraham, Isaac and Jacob be used? They are Biblical, and certainly their families could not have been displeasing to the Lord; for He condescends to call Himself the God of Abraham, Isaac and Jacob. This distinguished honor would not have been conferred upon them, had they and their families not been acceptable to the Lord. By all means let the Biblical ideals concerning the family be held up for admiration. They are the true ideals, as we in Utah have proved.

CAPACITY OF THE MIND.

I.

FREQUENTLY people are heard to remark that one's education is complete because he has devoted so many years to school. Again, others will say he is not educated because he is guilty of making errors in grammar. Let us examine the conditions which determine the success of men and women in the various pursuits of life, and see whether their advancement is due to grammar, history, arithmetic, or any of the discipline pertaining to school life. How often do we hear people say, "He has been to college and yet he is a failure!" Then, too, how often do we become acquainted with those whose school days have been very limited, but whose position in life is foremost among men because of their intelligence!

It cannot be said that men's success depends upon their education in the sense that it pertains to books. How then is true education acquired? The brain is a part of the human body and is developed very much in the same way that other parts of the body are. The arm of the blacksmith is strong because of constant use; the limbs grow stout by long and regular walks, and, in fact, constant exercise of any member of the body will insure an increase of strength.

Two men, A and B, have gone out on a hunting expedition. A has found something exciting, some animal has come within the range of his vision and he follows the animal over hills, ravines and streams, through woods and thickets, running miles by reason of the excitement his interest has created. B traveled half the distance A traveled and yet at night was more exhausted than A. It will at once be seen that the awakening of interest was the key-note of A's endurance.

Now, it is no more necessary that interest should be excited in order to properly develop and strengthen the muscles than that it should be excited in order to expand the intellect. The arm of the blacksmith gains strength by continual use of the hammer, and that same strength serves it in shoeing a horse, setting a tire, lifting a rock, carrying a bucket of water, or lifting a weight of any kind. In the same manner the carpenter by constant application of his mind to his labors increases his capacity for thinking. His mind grows stronger by use and is prepared to receive new impressions more readily and grasp new situations with greater ease; in other words, it makes no difference in what part of the work-shop of life the mind may be directed, its capacity to lift-mental loads is equally great. If a person's mind is brought to bear upon any one topic, whether as a mechanic or farmer it enlarges its capacity to receive the new impressions. Notice the best mechanics, masons, millers and farmers and see if their ideas are not among the most useful. And why? Because it is impossible to constantly engage our thoughts in a given direction without increasing them. We are obliged to move around, walk, talk and eat; but if we would derive any benefit to our bodies by way of making them healthy and strong, we must take intense interest and unbounded delight in what we do. So also if we would have a healthy mind, strong and vigorous, we must take delight in the train of our thoughts. Cicero says that study is the constant application of the mind to any subject. Study develops the mind, and the development of the mind constitutes true education, not grammar, not arithmetic, not historical data; but the expansion and strengthening of the mind by application to any subject.

Education then is the direct result of the application of the mind. This can be had only where there is an interest in the subject under consideration; hence interest or desire is the foundation upon which the whole superstructure of education rests. If man's mind is strong by reason of its constant application in any direction then its capacity is increased and it is this capacity of the mind that fits men for the responsibilities of life.

Time and time again people are heard to object to the study of Latin, Greek, or history, because they have no practical importance or are not directly used in the most common vocations of life. It will be seen that persons mistake the true aim of education when they suppose that that which has no practical use, as they term it, is of no little importance in education; for if any study awakens interest, that interest will insure an application of the mind to the extent that the mind will increase its capacity, and it is this capacity that is required rather than rules or formulas.

Young men, do you enjoy farming? If not, you had better find other pursuits. Would you delight in any profession? If so, make it your study and you will succeed; but if all kinds of labor become irksome to you, your ease is hopeless. What brains you have will wither away for want of action and life to you will be a mere drudgery and hardly worth the living.

J. M. TANNER.

The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, APRIL 15, 1884.

EDITORIAL THOUGHTS.

ADVANTAGES OF READING SOUND BOOKS.

OME persons' memories are so retentive as to be a nuisance to them. Instances of this kind are quite frequent among men who have strong memory and who read trashy works. The poet, Bryant, is said to have had a marvelous memory, and on this account was always very careful respecting the books which he read. In this way his memory aided him in bringing to mind noble sentiments and the writings of good authors. It is said of him that he could recall every line of poetry he had ever written. But where men have a memory of this kind and do not read the best books, their memory becomes loaded down with worthless stuff which returns only to plague them. Even among those who have not very tenacious memories the habit of reading the best books should be cultivated. The eating of impure food is no worse for the body than the reading of improper books for the mind. Before reading a book care should be taken to see that it is of the right character. We suggest to our JUVENILES that, if possible, they talk with some one who has read it. By looking at the table of contents and reading a little here and there in the book, a very good idea can be obtained of its character. An anecdote is told of Dr. Johnson which illustrates this: He refused to read a certain book. The author found fault with him for declaring, without reading the whole of it, that it was not a good book. "What," said the doctor, "must a man eat a whole leg of tainted mutton to find out that it is not fit for food? One taste is sufficient to show its quality."

It is of the greatest importance that young people especially should be careful of the character of the works which they read. Every few days we hear through the newspapers of the dreadful effect which bad reading has upon the young in various parts of the United States. There is a class of novels which are very cheap that many get hold of, and from them they derive false ideas of life and false aims. Numerous instances have occurred of boys banding themselves together and surrounding their proceedings with romantic mystery, in imitation of some of the criminals of whom they have read, and afterwards committing crimes. Such books are a curse to any community, but good, healthful books are a blessing, and they should be made our constant companions.

We say to our JUVENILES, cultivate the habit of reading, and though you have little time to spare, this should not be any reason why you should not read. A half hour or an hour devoted each day to reading will accomplish an immense amount in the course of a year, and if followed up for a few years will put in your possession more knowledge than could be gained by a course of study at college. Volume after

volume can in this way be read, and read profitably. It is by using the little fractions of time that men have that they accomplish great work, especially in the acquisition of knowledge.

Another good habit is that of conversing upon subjects that you have read. This is always of advantage in strengthening the memory and impressing that which is worth preserving upon your minds. Of course good judgment and taste ought to be exercised in this so that we do not become bores to our friends, and do not get into the vain habit of airing our knowledge before our friends and giving ourselves a tone of superiority. Anything of this kind is very offensive and should be avoided.

Every boy and girl in our Church should, in the first place, be thoroughly familiar with the Bible, the Book of Mormon, and our other Church works and our Church history. This should form the basis of all reading among us; then added to this a knowledge of countries, of governments and their histories. If a person has a taste for science there are plenty of works which can be perused with profit. We live in a day when there is no end apparently to the publication of books, and there is no difficulty in obtaining works upon almost every subject. The great care that is needed is to select the best, for out of such a profusion there are necessarily many that are worthless.

The children of our Church should remember and not fall into the habit of believing all that is printed. Many people think because a man makes his statements with confidence and prints them that they are entitled to credence. This does not follow. Many false ideas may thus be given to the public that should receive no attention. When you read a statement, examine it. If it be contrary to some principle that you know to be true, reject it; but be careful always to examine carefully the ideas which you read, and do not accept them, however much they may have the appearance of truth, until you have satisfied yourselves they are true. By neglecting this many people become infidels and have their faith in God and His gospel destroyed. Never surrender your judgment in this way; but we suggest that it is better never to read books of this character. Always distrust a man and his theories who rejects God and His revealed will. However correct he may be in some directions he is not to be trusted upon subjects of this nature.

DEPENDENCE.—How beautifully it is ordered that as many thousands work for one, so must every individual bring his labor to make the whole! The highest is not to despise the lowest, nor the lowest to envy the highest; each must live in all by all. Who will not work, neither shall he eat. So God has ordered that men, being in need of each other, should learn to love each other, and bear each other's burdens.

G. A. Sala.

EXAMPLE.—If thou desire to see thy child virtuous, let him not see his father's vices; thou canst not rebuke that in children that they behold in thee; till reason be ripe, examples direct more than precepts; such as thy behavior is before thy children's faces, such commonly is theirs behind their parents' backs.—*Quarles.*

A BOY'S LEGACY.

BY HOMESPUN.

"HELLO, Bob! How many shiners to-day?" called a little, ragged street-sweep to a delicate boy who sat near a post preparing his boxes and brushes to carry home.

earned horde to his companion, was evidently a boy who had seen better habits of life than those which now surrounded him. The older was a brave-hearted, rough-spoken boy; but, withal, capable of becoming a very good and useful man, if only the impetus to right be given.

"Jim, I'm just a thinkin' how proud my ma'd be, if she only knew I hed a little start towards bein' a sort o' independ-



"Heaps on 'em, Jim; just lookee here! Six fine, silver quarters! Ain't I rich, though?" And he counted them out before the pleased eyes of his boy-friend.

They were two of the "gamins" so sadly numerous in our large cities; but the younger, who was exhibiting his well-

enee like. Sometimes I wonder if ma's got sech perti gardens to walk in as them on t'other side of the wall, there She used to tell me 'bout the gardens up in heaven; and it seemed like I could almost see 'em. There, now, the bell strikes seven. I must hurry, or all the supper'll be gone,

for Granny Hoyt never keeps things for us as is behind."

"Bob, why don't ye buy cigars, or a drink, or so'thin' tony like with some on yer money. Don't be a miser; but be a gentleman."

"No, Jim, I'm going to save and save and get a fruit stand, or a place in a shop, for I want to do what ma told me to when she was dyin': 'Try and be independent.' But, say, lookee here, Jim, you ken have two pennies for a cigar ef you want, for I don't want to be stingy."

"No, sirc, Bob, I don't want yer pennies if ye are richer nor me. I'm bigger and stronger, and ought to be 'shamed to take anythink from you. But, ye know, seems as though we ought to enjoy life as we go 'long. Now, we ain't, neither one ou us, got any daddies or mammies, 'cause tor whieh, perhaps, we should be thankful; as how Granny Hoyt beats her boys is awful. Let's us be pals, now, will ye? I'll be yer true pal, and you be mine, eh, Bob?"

"All right, old feller, we'll be pals!"

"Now, jest let me put my broom down; and let's see if no one's around, then let's swear each on us in."

Thereupon, the boys, looking carefully up and down the street, saw no one approaching from either way, and in the sweet, solemn twilight made themselves ready to seal their friendly compact with boyish vows.

"Now, Bob, put yer hand on my heart, and give me yer other hand. Now, say with me: 'We will be pals'—say it awful slow Bob—and ef we don't be true, may black scorpions eat our blood!' There, now, Bob, I'll jest see yer home, and then take a run down to the opera house and see the fun down there."

And so the curious little pair walked briskly home. Each realized a sense of pleasure and restfulness in this boyish contract. They had been companions for many months; but never, until to-night, had they put their feelings into words, and sealed their friendship with a mighty vow. Jim felt that Bob was young and far from strong; and Bob realized, insensibly, that his more refined nature was beneficial to his stronger companion. No selfishness entered into their hearts, and there could be no betrayal possible. Children cannot tear from their hearts the love and affection which they find embedded within them.

The days flew on, and Bob's store grew slowly. But Jim cast his pennies around him, and sometimes he had bed and supper, and sometimes he had none. However, Jim was happy in his own boyish, careless fashion. Bob occasionally reproved his dear "pal" about his spendthrift ways, for Bob was a keen-sighted little fellow, and had lavished all the love of his warm, little heart on this sole friend and companion.

One day, Bob awoke with a severe fever, and a pain in his shoulder. He felt too ill to go out, and lay still on his straw pallet, thinking of his mother and wondering if his "pal" would miss him.

In the evening, Jim came into the dim room, and, seeking out Bob's pallet from among the many scattered on the floor, took the sick boy's hand and enquired what ailed him.

"D'y know, Bob, I thought mebbe you'd got stuck-up and had gone on to a tonier street, but I met Black Sam an' he sed you was in bed, here; so I come right down. Does yer shoul'ler hurt very much?"

"Oh, ever so much, Jim! I'll tell you what you do. I've heerd ma say that you should rub whisky on a pain, and it would make it better. Take a quarter from the cigar box under my bed, right there at the foot, and get some whiskey. Hurry up, won't you?"

Away sped Jim, and, unheeding the rude taunts of the drunkards and loafers at the saloon, he purchased a quarter's worth of whiskey, and hurried back to his sick "pal."

Right tenderly he rubbed the chest and shoulder of the sick boy, and all that night watched sleeplessly over the sick bed.

The next morning, Granny Hoyt came in, and, seeing the condition of the poor child, got a little linament somewhere, and rubbed him. But he grew rapidly worse. His mind wandered in the height of the fever, and he talked of his mother and home in the far-off country side. Then he would wonder how long it would be till he was "independence." His dear "pal" never left his side; but gave him drink, and rubbed him with unceasing care. Sometimes he would fancy he was out in the street, as usual, and, in a quivering, high treble, call out, "Shine yer boots! shine yer boots!" until the tiny voice would die away from exhaustion.

One night, about midnight, Bob went off to sleep. Jim, who was sitting by him, watched with hopeful eyes this welcome sleep, and scarcely breathed while it lasted. His own sleeplessness for several nights finally overcame him, and he had just dropped into a doze when he heard Bob speak his own name.

He was awake instantly, and leaned over the lad to catch his faint whisper:

"Jim, I've seen my ma, and she's going to take me off to them gardens what she lives in."

A pause. Then the weak voice spoke again, growing stronger as he talked.

"Jim, I've been thinkin' 'bout ye, and ye know yer my pal. There's some money in that box, and when they've carried me off, I want yer to take it and use it."

"Oh, Bob, don't yer talk like that! I don't want yer money. Be a man, Bob, and jes' say as how you will live, and grow up to be strong. Say, Bob, yer the only pal I've got, and don't ye go and leave me, or I'll—I'll!"

And the boy broke into a fit of bitter sobbing. The thought of death with all its cold horrors had never entered his strong, young mind. That his friend would recover was a foregone conclusion with Jim.

"It's no use," spoke up the weak treble of the dying voice, "I'm a goin', Jim. But, see here; I want ye to take the money, and then swear to me, Jim"—the dying eyes grew very large with earnestness—"that you'll use every penoy on it to be independence. Swear it, Jim." The sobbing boy lifted up his right hand, as he had seen the witnesses in police courts do, and solemnly took the simple oath administered by his dying friend.

"Jim, I wrote on a piece of paper the day after we was pals, and put it in the box, and you ken find it arter a little bit."

A little pause in the silent room; then Bob opened his fading eyes, and said, quite distinctly:

"Jim, here's ma. If you ken ever do anything for mother or me, ma says you must do it."

Wonderingly opening his lips to ask the reason of this strange request, Jim had but time to spring to his friend's side, ere he gasped and cried loudly, "Good-by, pal!" And Bob died!

* * * * *

Jim was faithful to his vow. When he opened the little box, he found a bit of paper folded up, and he read the words, scrawled by the boyish hand, but dictated by a loving heart:

"If I die, I give this money to my pal, Jim Wilson; for him.

"BOB ALLEN."

Jim reverently folded the tiny will, and replacing it in the old cigar box, put them both safely away. He was worthy of the trust. The death of his beloved pal sobered him; and, taking the money with a silent resolve never to use one penny but for a wise purpose, he commenced on a very low round of life's ladder.

He went steadily up; and when, years after, he was a prosperous merchant, he often drew the little will out and kissed it reverently; and he felt no shame for the many tears that had stained the paper, for they were a just tribute to his youthful friend.

When the sound of the gospel reached James Wilson, he nobly forsook his worldly pleasure to serve the only true and living God. And, after he reached Utah, and entered into a holy temple, he wonderfully remembered the words of his dying friend:

"If you can ever do anything for mother or me, ma says you must do it."

And as the sacred waters of baptism rolled over his head in behalf of his dead friend, his heart joined in the joyous anthems of the angels in heaven, who sang, "A soul redeemed!"

HISTORY OF THE CHURCH.

EARLY LIFE IN THE VALLEY.

(Continued from page 100.)

After the lots were given out to the people a united effort was made to fence the city. Instead of fencing each lot separately, each Ward was fenced in one field, and each owner of a lot in a Ward built his proportion of the fence. This made the work of fencing the lots comparatively easy, and it answered every purpose for several seasons. The streets were all kept open, but not at their present width. The owners of lots cultivated the streets in front of their premises, leaving no more than a sufficient space for travel. At the end of each street leading out of the Ward into the main thoroughfares which ran around each Ward, there were bars, which every one who passed in or out with a team or on horseback was required to be careful in putting up. There was no monopoly of land allowed. No man was permitted to take up a city lot or farming land for purposes of speculation. The owners of city lots were required to build upon them, it being understood that they took them up for their individual use only. A rule was generally enforced that no unmarried man should have a lot unless he were one of the Pioneers; if he intended to marry and build, then he could have a lot; but not otherwise. As time passed on these rules were relaxed somewhat; but the spirit which animated President Young and the Pioneers was entirely opposed to the monopolization of land, or to its occupation only so far as it could be used and improved. Farming land was divided and given out in small parcels, so that all could have a proper proportion, and yet none have land upon which to speculate. The enforcement of this rule made the settlement of the city and the farming

lands very compact, and created a community of interest which could not have been felt under other circumstances.

The effect of this wise policy is everywhere visible to-day throughout this Territory. In no country on the earth is the land more evenly distributed among the people than in Utah. There is nothing to prevent every man from owning his own homestead, and the necessary farming land for his own convenience and sustenance. There are very few large land owners in the Territory, and very few, if any, persons who have taken up land to the exclusion of the poor emigrant who comes in here from afar, or with a view to charge any new comer who may wish to buy, a good round price for the same. The spirit which animated President Young and the other leaders of the people was to save and benefit the Saints. President Young himself, after reaching this valley was desirous that all the brethren should select their inheritances before he selected his. When he did choose his inheritance, many thought that his choice was the most undesirable part of the city. Under ordinary circumstances in the world, the men who had been the pioneers in selecting and settling a country—as this was selected and settled by President Young and the Twelve Apostles and their brethren—would have chosen the best spots themselves, and plenty of them, so that, as the country was settled up, their lands would have been enhanced in value, and they have been enriched thereby. But nothing of this kind was done by the Pioneers; they were content to share alike with those who came after them, and to occupy no more land than they absolutely needed. This was the spirit and action in the first settling of this Territory, and that it was so has proved a great advantage to those who have come here since, as through this they have been able to procure land without difficulty.

This should always be the spirit of Zion. The selling and buying of land for speculative purposes in Zion is radically wrong and utterly opposed to the genius of this work. No true and permanent prosperity can attend this business. Men who sell their inheritances for speculative purposes, or who buy others for such purposes have, so far as those transactions are concerned, lost sight of the object for which Zion is established. Some of the brethren have bought land, and President Young notably so, because he found many determined to sell at some price and to some person, whether Latter-day Saint or not. President Young has been forced into the purchase of land through this cause. He has urged the Saints not to sell their inheritances; and in numerous instances he has felt himself compelled to buy when he did not have the means which he could conveniently spare, to save land from falling into the hands of the enemies to the kingdom of God. But neither he nor any other wise servant of God has speculated in land. This city was laid out as a city of Zion—as a place of residence for the Saints. The Lord did not lead the people here, nor has He blessed the land since they came here in order that they might speculate in lands, or sell their inheritances to the enemies of His work. The men who act as if they thought such a mode of procedure legitimate, deceive themselves most terribly, as they will find out in a day to come.

In laying out the farming land, that next the city was surveyed into five acre lots. This was for the purpose of accommodating the mechanics and others who would reside in the city. Next to the five acre lots the ten acre lots were laid out; then the twenty acres, followed by the forty and eighty acre lots, upon which farmers could build and reside. All these were, for safety and present convenience, enclosed in one com-

mon fence, each owner of land building in proportion to the amount he had in his field, and the fence to be erected in such a manner as to be satisfactory to men appointed to inspect and accept of it when completed.

(To be Continued.)

EASY SCIENCE LESSONS.

BY SUNNY.

LESSON IV.

PERHAPS many of my readers are interested in the much-used *liquid water*. If such is the case, allow me, kind reader, to briefly review our knowledge thereof.

It is known that at ordinary temperatures water is a clear, colorless, transparent fluid, and has neither taste nor smell; that at the temperature of 32° F. it freezes; and that its boiling point, under ordinary pressure of the atmosphere, is 212° F. If water of any district has taste, it is owing to the fact that water possesses remarkable solvent powers, indeed it is the most universal solvent known. In percolating through the soils, trickling down the hill-sides of the mountains, and finally rushing through ravines and gorges water is afforded every facility to come in contact with the mineral salts, which readily give way under this agitated influence and are dissolved. Heat, as well as agitation, favors solution, and it was by this means that Dr. Turner dissolved glass in water; the glass was placed in a high-pressure steam-boiler which worked at a temperature of 300° F.

Not only is water able to dissolve mineral solids, but it dissolves nearly all gases. In this manner life and food are brought to every aquatic animal and plant; the former using oxygen, the latter carbonic acid gas, both of which are abundantly absorbed or dissolved by water.

Though water is never found pure in nature, it does not follow that such water is necessary to health; indeed, had we perfectly pure water, I am afraid none would drink it, our taste would reject it as being "too flat" in a manner similar to refusing meat, butter, eggs, etc., without salt.

Natural waters vary in properties and quality according to the amount and kind of salts they hold in solution; thus, were water to contain salts of calcium or magnesium, it would be *hard* water; were neither of these salts in solution, the water would be *soft*; the former curdles and the latter dissolves soap. Most spring water contains carbonic acid, which gives it a sparkling appearance and a slightly taste. Some springs chiefly contain sulphur, which gives to the water a nauseous taste and smell. Sodium chloride (common salt) gives a saline, and magnesia chloride, a bitter taste; hence the salty, bitter taste of sea water. Water also may contain medicinal properties, as in sulphur springs, iron springs, etc., whose efficacies vary as the amount of mineral in solution varies.

COMPOSITION OF WATER.

It is but one century (1781) since the ancient idea was abandoned that water was one of only four elements in existence, and from which all other substances were derived. Over sixty elements are now known and it is not improbable that science will yet reveal others in the near future.

However let us return to our subject. In the year 1781, a great scientist (Cavendish) began a long and careful series of

experiments. He obtained some hydrogen gas and mixed with it a quantity of atmospheric air, to which he set fire and exploded the mixture. The result was a deposit of moisture on the sides of the containing vessel which proved to be water. After many extremely careful and necessarily tedious repetitions of the experiment, Cavendish performed other and similar experiments, but now using hydrogen and oxygen gases. The result of their burning was water as in the former case when air and hydrogen were used. Cavendish correctly reasoned that water is a chemical combination of the two gases—hydrogen and oxygen. In the latter experiment nothing but hydrogen and oxygen could have created the water, and in the former case the same causes produced the same result, viz., the hydrogen united with the oxygen of the air and their union produced the water.

But now a sad disappointment awaited Mr. Cavendish. Owing to the time occupied in performing all the experiments, making the necessary deductions and the writing of his celebrated memoir, "Experiments on air," (which, unfortunately was not published until Jan., 1784, at which time it was read to the Royal Society), a serious difficulty arose. In the mean time other men of learning, not entirely ignorant of Mr. Cavendish's doings, contrived to show that they were the real discoverers of the composition of water and to whom the honor belonged. Foremost among them was James Watts.

A delay had caused the claims to one of the most marvelous discoveries the world had ever witnessed, to be contested by rivals. And thus originated a vigorous and bitter controversy, which, although intermittent, lasted nearly one hundred years, long after both Cavendish and Watts were resting in their graves; and to whom the honor should be given, so far as I have learned, is not universally decided upon, although it appears that the claims of Cavendish outweigh those of his opponent.

It may be of interest to know in what proportions and how curiously the elements hydrogen and oxygen unite in forming water.

Were we to place hydrogen and oxygen in a bottle, they would mix freely, the particles of each gas mingling with those of the other; but no union would occur to form water. How, then, can we obtain water from these two gases? Although the particles of those gases mingle together, a still closer contact is necessary for their union—it requires a chemical union. Two particles of hydrogen forced on, against, into, through and around one particle of oxygen, the three uniting and no longer remaining gases, but forming a new compound substance in a new form—the liquid water.

It requires two particles of hydrogen to one of oxygen to form water, or a molecule of water. These particles of gas are called atoms, which are the smallest particles we can conceive; their union to form a molecule of water is the smallest particles of a compound substance which it is possible to conceive. Should you divide a molecule of water you would separate the atoms and have water no longer, but instead thereof, the two gases oxygen and hydrogen. Imagine how small these atoms and molecules must be, if Sorby is correct that one thousandth of a cubic inch (or about one drop) of water contains 3,700,000,000,000,000 molecules! A cubic inch would *only* contain one thousand times as many; but imagine how great the number in a gallon or hogshead! Again, if you can, try to conceive the number of molecules in a river, a lake or an ocean!

Now cast the mind back to the beginning when a Divine law ruled the elements in forming the waters of the universe.

We are lost in wonder and admiration. How little we realize the efficacy of the laws by which we and all our surroundings are governed.

To enumerate the many uses of water would fill volumes. See, therefore, patient reader, if you cannot find pleasure in noting some of the many blessings which we derive from this bounteous gift of God.

VARIETIES.

LIFE IN POMPEII.

POMPEII was a summer resort for the luxurious Romans twenty centuries ago. Evidences which have come to light show that it was a very corrupt, licentious city. Eighteen hundred years ago this doomed place was covered up from the sight of man. Life suddenly ceased. Many people doubtless escaped from the dreadful shower of ashes, stones and mud which the volcano, Vesuvius, dropped upon the city; but they left their homes and their contents behind them.

For hundreds of years the city lay buried from the sight of man. At last its site was discovered. It has been partly uncovered. Wonderful discoveries are made. Respecting them an English magazine says:

"Those old Pompeians were very modern. They had folding doors and hot-water urns; they put gratings to their windows, and made rockeries in their gardens; their steel-yards are exactly like those our own cheese-monger uses.

Their children had toys like ours—bears, lions, pigs, cats, dogs made of clay, and sometimes serving as jugs also.

People wrote on walls and cut their names on seats, just as we do now. They kept birds in cages.

They gave tokens at the doors of their places of entertainment—the people in the gallery had pigeons made of a sort of terra cotta.

They put lamps inside the hollow eyes of the masks that adorned their fountains. They even made grottoes of shells—vulgarity itself is ancient.

They ate sausages and hung up strings of onions. They had stands for public vehicles, and the school-master used a birch to the dunces.

They put stepping-stones across the roads, that the dainty young patrician gentlemen and the pursy old senators might not soil their gilded sandals.

It was never cold enough for their pipes to burst, but they turned their water on and off with taps, and their cook-shops had marble counters.

They clapped their offenders into the stocks; two gladiators were there for eighteen hundred years.

When their crockery broke they riveted it. At Herculaneum there is a huge wine-jar half buried in the earth. It has been badly broken, but it is so neatly riveted with many rivets, that it no doubt held the wine kept as well as ever.

Those rivets have lasted eighteen hundred years! It is a strange thing to think about. What would the housewife have said if some one had told her that her cracked pot would outlast the Roman Empire?"

COMMON SCHOOLS.

THE editor of the Washington *Republic* does not believe all that is being said in praise of common schools just now in Congress. Speaking of Senator Blair of New Hampshire, and his views upon this subject, he says:

"He has been talking the most arrant nonsense as to the marvelous effect of school education on the moral, and perhaps physical, improvement of the race. According to him, jails and penitentiaries and poor houses are the necessary adjuncts for

illiteracy; and the way to shut them up forever is to fill the land and particularly the Southern States, with school-marms from New England. The very safety and continuance of the Republic are involved, according to him, in the greater or less percentage of people whom the reliable columns of the census report class as illiterate. He seems to forget that it was the illiterates of the South, both white and black, in whom the government recognized its best friends during the rebellion, and that it was the educated classes who brought the terrible curse of war upon the country."

Continuing the subject, he says:

"Our own census is slow in supplying a table of criminal statistics; but I have no doubt that, if ever it does come out and if it be at all reliable, it will show that the proportion of crimes is much larger in the States where education is supposed to be most generally diffused than it is in those States where common schools are few and far between. All attempts, therefore, to make the General Government contribute to the establishment of schools on the ground that the result is to be the improvement of the people in point of morals, are attempts to obtain money under false pretenses. A little learning may be a convenient and desirable thing to the individual; but to the community at large it is not an unmixed blessing."

He takes Dr. Bicknell of Boston, president of the National Educational Association, to task for the looseness and disregard of grammatical construction, which he has shown in expressing his opinion adverse to a compulsory school law, in the following sentence:

"We are a country that govern ourselves."

From another part of the doctor's address, where he speaks of the supposed relationship between schools and republican institutions, the editor quotes:

"But it is within the possibilities, and the easy possibilities, of all our communities as has been proven in communities where foreign populations have come in upon us of an illiterate character where within one or two generations that stigma, if it is a stigma, has been removed, and men and women coming out from such generations have come to be the most stalwart and true and intelligent men and women in all the relationship of social, civil and political life, which is true throughout our country where public school elementary education for all the people has had its best and most desirable results. We claim that education can do this for the great bodies of the peoples coming in upon us."

Respecting this quotation the editor of the *Republic* sarcastically says:

"I doubt whether Senator Logan, or any other Senator or member, could produce anything more unique in its kind than the first of my quotations, or more complicated and unintelligible than the second. If such murder of the queen's English can be perpetrated by the head of the National Educational Association the less encouragement given to such heinous criminality the better."

WHO WILL LEARN TRADES?

How many of our young men are learning trades? Every boy should learn some skilled branch of business. It is said that every son of the Emperor of Austria has to learn a trade. The Prince Consort of England, the husband of the Queen, and frequently called Albert the Good, had his sons work a certain portion of each day with tools. The Prince of Wales, who when his mother dies, will be king of England, was taught in this manner. No matter how rich a man may be, if he has the welfare of his sons at heart, he will insist upon their learning to work; and if they work with tools, they will find it to their advantage in after life, even if they never have to depend upon their skill in their use for a living. Men skilled in mechanism, manufactures and in the arts add greatly to the importance and wealth of a country, and no land can be truly

prosperous without them. The following remarks from the Atlanta *Constitution*, a paper published in Georgia, are worthy of consideration in connection with this subject:

"I believe in schools where boys can learn trades. Peter the Great left his throne and went to learn how to build a ship, and he learned from stem to stern, from hull to mast; and that was the beginning of his greatness.

"I knew a young man who was poor and smart, and a friend sent him to one of the schools up north, and he stayed two years and came back as a mining engineer and a bridge builder; and last year he planned and built a cotton factory, and is getting a large salary.

"How many college boys are there in the United States who can tell what kind of native timber will bear the heaviest burdens; or why you take white oak for one part of a wagon and ash for another; or what timber will last longer under water, or what out of water?

"How many know sandstone from limestone, or iron from manganese?

"How many know how to cut a rafter or brace without a pattern?

"How many know which turns the fastest, the top of a wheel or the bottom, as the wagon moves along the ground.

"How many know how steel is made, and how a snake can climb a tree?

"How many know that a horse gets up before, and a cow behind, and the cow eats grass from her, and the horse eats to him?

"How many know that a surveyor's mark on a tree never gets any higher from the ground, or what tree bears fruit without blooming?

"There is a power of comfort in knowledge, but a boy is not going to get it unless he wants it bad, and that is the trouble with most college boys. They don't want it; they are too busy, and haven't got time.

There is more hope of a dull boy who wants knowledge than of a genius, for a genius generally knows it all without study. These close observers are the world's benefactors."

A JAPANESE EXECUTION.

BY J. N.

A SHORT time ago the writer made the acquaintance of an English gentleman who had traveled extensively, having visited, among other parts of the world, the Japanese empire. In the course of a conversation he related some details connected with the execution of three criminals in that country of which he was an eye-witness. The subject is not an attractive one, but the story may serve a double purpose even if it is not very desirable in some of its features, by explaining to the readers of the INSTRUCTOR some of the crude customs of a far-off nation, and causing them to more strongly appreciate the blessing of living in a civilized country where such scenes are not witnessed.

The tale is herewith presented in the exact words of the gentleman alluded to:

"Many years ago, on a fine August morning, at a town called Hiogo, on the shores of the inland sea of Japan, I with a party of Europeans had just concluded an enjoyable occupation in those parts, bathing, when one of the number in answer to a question as to what we should do after breakfast, told us that there was to be an execution—three, in fact—and, knowing the language and the locality better than most of us, offered his assistance as guide. Notwithstanding our natural

repugnance to such things, our curiosity overcame us, and it was arranged that we should go and see the beheading of three human beings.

"We were not in accord as to the desirability of seeing the execution of three fellow-creatures, but knowing the rascality of very many of the lower classes of Japan, we made a start for the execution ground. The three doomed men came under the category of armed robbers, the penalty for robbery committed by a person armed with any kind of a weapon being death. This severity has, I believe, since been modified somewhat. At that time these ruffians cared little for life, their own or the lives of others, and it has often been noted by the foreign journals, published in the country, that, after all, the Japanese government does the only thing it can with them.

"We wandered a considerable distance, along winding thoroughfares, some of them very narrow, crowded with talkative natives, busy with their morning labors, through whose ranks ever and anon cut the *jinrikisha*, or small carriage for passengers, drawn by coolies.

"We had not gone far before we overtook the three ill-fated men with their hands bound behind them. They were walking slowly, guarded by police, armed with swords. The people looked at them, some seriously, but most of them in that careless way peculiar to Asiatics. As they wended their way to death, the women, seeing the crowd following, would furtively peep out of their dwellings, private houses and tea-houses, and on learning the facts from some one near, shut the sliding doors with a bang in mortal fear. The crowds collected and dispersed, and the men went on, on, nearer to death. The busy world left them to their fate, and soon forgot them.

"We pushed forward and arrived at the ground before the prisoners did. It was a field on the outskirts of the town. On three sides were the suburban dwellings, and on the other the waving rice fields, filled with food for the nation, and far away their native hills and lovely mountains, still enveloped in part with the rising dew.

"On the town side was a small wooden house, a wretched-looking affair, into which the men, we were told, would be led to have their eyes bandaged and await their doom, each one in his turn. On the town side of the field, which was surrounded by a temporary fence, was a hole in the ground, some two feet by one, and one foot deep. On the side of the field facing this were a few forms or seats for the officials of the *Samurai* class, armed with swords, who were deputed to see the law carried into effect.

"Around the fence was a motley crowd of all ages, men, women and little children, clothed 'in all the colors of the rainbow,' dark blue predominating, bare-headed, as was the custom, chatting away regardless of the serious programme under way.

"The doomed men soon arrived and were ushered into the hut before mentioned, there to gaze upon each other for the last time, and have their eyes bandaged.

"The crowd had increased and one of the men was brought out and led towards the hole, before which, I may mention, was spread a mat with loops at the sides. On this he was told to kneel. As he went along he passed the executioner without knowing it. The latter on seeing him emerge from the hut, dipped his hand into a bucket of fresh water, ran it along the glittering blade, and walking towards the culprit, raised it in the air, and with one blow severed the man's head from his body. The culprit on kneeling down on the mat, was laid hold of gently by the bandage around his eyes by a person in front of him, and by another by the bandage round the waist

and by another behind, leaving the decapitated head in the hands of the person in front.

"The first of the three came along gently and met his fate weekly. The second was of sterner stuff, probably a veritable murderer. However that may be, he abused the officials in front who, he said, had caused him unnecessary pain in prison, wishing that his spirit might haunt them in this world and in the next, in fact everywhere and at all seasons. For this, as he was speaking, in the act of kneeling, his head was taken off and rolled like a ball along the ground, to the amusement of the crowd, some of the little ones clapping their hands at the sight. The third one was the most timid and had to be assisted. He, in mortal dread, acknowledged his guilt and the justice of the sentence."

NATURE'S INSTRUCTIONS.

SPORTSMEN who have wandered amidst the haunts of wild animals, where man is rarely a visitor, have often noticed that the creatures which are there found seem to be part and parcel of the country they inhabit, and to be so similar in many respects to their surroundings, that it is difficult to distinguish even the largest animals. Thus the camelopard may be easily overlooked as he stands among the leafless stems of dead trees. The rietbok, or ourebi, crouching on the plain, are easily mistaken for the ant-hill or dead aloe; while the dark-coated buffalo, amid the gloom of the dense bush, is not readily seen as long as he remains motionless. Those creatures, however, which do not possess these means of concealment, or whose bulk or color is such as to render them easily visible in the country they inhabit, are usually provided with keen sight and scent, and also with great speed.

Thus the black and white plumed ostrich, for example, from its contrast to the plains on which it feeds, can easily be seen at a distance, its black and white plumes immediately attracting attention. This bird is therefore provided with a keenness of vision and a speed unrivaled by any other creature in creation. "Keen-sighted and swift as the ostrich" is a common comparison, for no animal which we have ever encountered is equal in these two senses to the bird whose plumes adorn our dames.

Those animals, again, which live in the forest possess most acute hearing and scent, and thus by the aid of these two senses are enabled to avoid many dangers which would be fatal to less gifted creatures. The rhinoceros and hippopotamus, unwieldy animals, to whom neither speed nor vast acuteness of senses have been given, are provided with hides the impenetrability of which is sufficient to protect them. Other animals, such as elands, blesbok, springbok, etc., which are not ably provided by Nature to escape dangers, exist in such numbers, and propagate their species so rapidly, that neither death nor beasts of prey produce any great reduction of their numbers.

Beasts of prey, such as lions and other species of the cat tribe, are usually so tinted as to be almost indistinguishable from the ground or foliage amid which they prowl. A lion, crouching in the long, dry grass of an African plain, is almost invisible; while a tiger, reposing in an Indian jungle, where dark-brown or black weeds are tangled in a mass, is even more imperceptible to average eyes. But of what avail would these attributes be if the creatures possessed hoofs like horses? for their tread would then be audible to the timid residents of the plains or jungle, who could then easily make their escape.

But Nature has not done her work by halves, for she has given to such animals a soft, padded foot, by means of which they can stealthily prowl about; and thus guarded against the power of eyes and ears, the members of the feline tribe easily procure their prey, and maintain the balance of the two powers.

It seems to be a rule that two senses in perfection are ample, either for procuring prey or for enabling a creature to obtain a certain amount of safety. Thus we rarely, if ever, find a case in which smell, sight and hearing are all three highly developed. The elephant, for example, possesses scent and hearing, while its sight is comparatively weak; and several other creatures, among which is man, possess sight and hearing in excess of scent.

There seems, however, to be a desire on the part of Nature to give a chance to each side, and to leave some opening by means of which various creatures may combat by their senses with each other. Just as man, cast on earth, as it were, independently of his will, is left to judge between good and evil, and to make use of the senses which have been given to him, so in many cases animals possess senses which enable them to avoid those dangers into which the least watchful of their herd easily fall. Although nearly all the beasts of prey are of such a color as almost to avoid detection, and are enabled to move about in the most silent manner, yet, with scarcely an exception, they all emit strong exhalations, which a keen-scented and watchful animal may easily perceive. All the cat tribe in a natural state are easily smelt; the crocodile, which is scarcely distinguishable from a log of wood as it reposes in the marshy jungle, is readily discovered by its odor of musk; besides which, almost all nocturnal animals of prey utter noises which announce their presence or precede it, and thus forewarn animals of their danger.

(To be Continued.)

CHOICE OF BOOKS IN READING.—Young readers—you, whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor encrusted with the world, take from me a better rule than any professors of criticism will teach you! Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may after all be innocent, and that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others, and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness or any of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so, if you have felt that such were the effects that it was intended to produce, throw the book in the fire, whatever name it may bear on the title-page! Throw it in the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture in the rosewood bookcase.

SONG OF TRIUMPH.

WORDS BY H. W. NAISBITE.

MUSIC BY E. BEESLEY.

VOC.



The kings of the earth have de - sir - ed this day, And prophets have told in the lands far a - way, The

ORGAN.



last dis - pens - a - tion should gather in one All good things in heaven with those 'neath the sun.

O Israel is onward and upward in aim; The Zi - on of God is in creasing in fame; The

world is amazed, but the Saints are yet free, For triumph is based on Je - ho - vah's de - cree.

The gospel is preached as a witness once more,
The kingdom of heaven is nigh at the door;
Here gathered, as seen by the prophets of old,
The scattered of Israel all into one fold.

The valleys of Ephraim are filling with youth
Whose greatest devotion and love is for truth

They're helping to build up the kingdom of God,
And spreading the gospel in nations abroad.

Praise God, O ye lands, let His Saints swell the strain,
Till peace and good will universally reign;
When this will be done on the earth as above,
All nations shall bask in the sunshine of love.

ENIGMA.

In oceans, rivers, lakes and seas,
In grasses, shrubs and fruits, and trees,
On mountains and on plains I'm found,
And 'mong the rocks, deep in the ground;
Existing also high in air—

In fact, I'm found most everywhere.
I have no taste, I have no smell,
And what my color none can tell;
Without me no one could exist;
To find of what I do consist
Examine all this paper well,
I'm sure in some place it will tell.

1852.

1883.

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